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LUMINARY & ADVOCATE.

LEXINGTON, FEBRUARY 9, 1831.

SANDWICH ISLANDS.

EXTRACTS FROM THE

JOURNAL OF REV. C. S. STEWART.

The Rev. C. S. Stewart, formerly missionary to the Sandwich Islands, visited these Islands and the Marquesan in 1829, in the United States Ship Vincennes, of which he was chaplain. The following extract is from a Journal of that voyage. The Journal is soon to be published.

A SABBATH AT THE SANDWICH ISLANDS.

On Friday, Oct. 2d, the Vincennes arrived at Byron's bay in Hawaii, the largest of the Sandwich Islands, and Mr. S. had the satisfaction of meeting there with Mr. Goodrich, the American missionary, stationed on that part of the island. The Vincennes remained in the bay, till after the Sabbath, and an opportunity was thus presented to the officers to attend divine service on shore with the natives. Mr. S. thus describes the interesting scene.

At an early hour of the morning, even before we had taken our breakfast on board the ship, a single person here and there, or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves, fringing the bay on the East, or descending from the hills and ravine and on the North, towards the Chapel: and by degrees their numbers increased, till in a short time every path along the beach and over the uplands presented an almost uninterrupted procession of both sexes and of every age, all pressing to the house of God. So few canoes were round the ship yesterday, and the landing place had been so little thronged as our boats passed to and fro, that one might have thought the district but thinly inhabited; but now such multitudes were seen gathering from various directions, that the exclamation, "What crowds of people, what crowds of people!" was heard from the quarter-deck to the forecastle.

Even to myself it was a sight of surprise: surprise not at the magnitude of the population, but that the object for which they were evidently assembling should bring together so great a multitude. And as my thoughts re-echoed the words, "what crowds of people!" remembrances and affections of deep power came over me, and the silent musings of my heart were "what a change—what a happy change!" When at this very place, only four years ago, the known wishes and example of chiefs of high authority—the daily persuasion of teachers, added to motives of curiosity and noveity could scarce induce a hundred of the inhabitants to give an irregular, careless and impatient attendance on the services of the Sanctuary.—But now

Like mountain torrents pouring to the main,
From every glen a living stream came forth—
From every hill in crowds they hastened down,
To worship Him, who deigns in humblest fame,
On wildest shore to meet the upright in heart.

The scene, as looked on in the stillness of a brightly gleaming Sabbath morning from our ship, was well calculated with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusion of our own public worship should allow us to go on shore. Mr. Goodrich had apprised us, that he found it expedient to hold the services of the Sabbath, usually attended at all the other stations at 9 o'clock in the morning, and 4 in the afternoon, both in the forepart of the day, that all might have the benefit of two sermons, and still reach their abodes before fore nightfall. For,

———"Numbers dwelt remote,
And first must traverse many a weary mile,
To reach the altar of the God they love."

And it was arranged that on this occasion the second service should be postponed till about the time the officers should be at liberty to leave the ship. It was near 12 o'clock, when we went on shore, the Captain and 1st Lieut., the Purser, Surgeon, several of the Midshipmen and myself. Though the services had commenced when we landed, large numbers were seen circling the doors without, but as we afterwards found, only from the impractibility of obtaining places within.—The house is an immense structure, capable of containing many thousands, every part of which was filled, except a small area in front of the pulpit, were seats were reserved for us, and to which we made our way in slow and tedious procession, from the difficulty of finding a spot to place even our footsteps without treading on limbs of the people seated on their feet as closely almost as they could be stowed.

As we entered, Mr. G. paused in his sermon till we should be seated. I ascended the pulpit beside him, from which I had a full view of the congregation. The suspense of attention in the people was only of the momentary duration, notwithstanding the entire novelty to them of the laced coats, cocked hats, and other appendages of naval uniform. I can scarce describe the emotions experienced, in glancing an eye over the immense number, seated so thickly on the matted floor as to seem literally one mass of heads, covering an area of more 9,000 square feet. The sight was most striking, and soon became not only to myself but to some of my fellow officers, deeply affecting.

I have seen many worshipping assemblies, and of every variety of character, from those formed of the high and the princely, with a splendor and a pageantry of train befitting the magnificence of the Cathedrals in which they bowed:—to the humblest "*two or three*" who ever came together at a place "*where prayer is wont to be made.*" I have listened with delighted attention to some of the highest eloquence, the pulpits of America and England of the present day can boast, and have watched with sympathetic excitement the effect produced by it, till all who heard were wrapt into an enthusiasm of high toned feeling at the sublimity of the theme presented. I have seen tears of conviction and of penitence flow freely even to the seeming breaking of the heart, under the sterner truths of the word of God: and not unfrequently too, have witnessed, as the annunciation of "Peace—be of good cheer, thy sins are forgiven thee," has fallen on the soul, smiles of hope and joy, such as would adorn an angels brow, rapidly take their place. But it was left for a worshipping assembly at Hido, the most obscure corner of these remote islands, to excite the liveliest emotions ever experienced, and leave the deepest impressions in my breast, of the extent and unsearchable riches of the Gospel, which were never known before. The depth of the impression arose from the irresistible conviction that the "*Spirit of God*" was there—it could have been nothing else.—With the exception of the inferior chiefs having charge of the district, and their dependents—of two or three native members of the Church and of the mission family, scarce one of the whole multitude was in other than the native dress—the maro—the kilree and the simple tapa of their primitive state. In this respect, and in the attitude of sitting, the assembly was purely pagan, totally unlike those of the Society islands already described—as unlike as to one at home. But the breathless silence, the eager attention, the half oppressed sigh, the tear, the various feeling, sad, peaceful, joyous—discoverable in the faces of many—all spoke the presence of an invisible but omnipotent power, the power that can alone melt and renew the heart of man, even as it alone first brought it into existence.

From the thousands present, I might select many individuals whose appearance was such as to stamp these impressions indelibly on my heart. The aspect of one at least I can never forget: and will attempt to describe. It was a diminitive old woman, shrivelled by age till little more of her figure, with an appearance of health, was left, than skin and bone. The style of her features, however, was of the regular and more pleasing character found among the islanders, with an amiable and benignant expression, which, in connexion with an entirely whitened head, exacted from the observer a look of kindness in return. Folded in a large mantle of black tapa, she was leaning, when my eyes first fell upon her, against a pillar near the pulpit, beside which she was sitting, with her head inclined upwards and her eyes fixed upon the preacher. There was not only a seriousness, but a deep pensiveness in her whole aspect that rivetted my attention; and as Mr. G. proceeded in his discourse, a tear was seen occasionally to start in her eye, and more than one made their way down her deeply wrinkled cheeks upon her mantle. I had not in my long absence, so entirely forgotten the native language, as not to understand much that was said. After some time this sentence was uttered, "We are all sinners—but we have a God and Saviour who will forgive us our sins if we ask it of him. It is our duty to pray for this to God—and he hears the prayers of all who approach him in sincerity." And I happened at the moment to look again upon this object—her attitude and aspect was the same, except that her lips moved in the evident and almost audible repetition of the sentence. She again repeated it, as if to be certain that she heard and understood it correctly; and as she did so a bright and peaceful smile spread over every feature; tears gushed rapidly from her eyes, and she hid her face in the folds of her garment. Could I be deceived in the interpretation of this case? Could I be mistaken in the causes and the nature of those varied emotions under the circumstances under which they were beheld; and in one, of whom I had never heard, and whom I had never before seen? No, I could not: and if so—what is the language they speak? They plainly say that this poor woman, grown gray in the ignorance and varied degradation of heathenism, by "the lamp let down from Heaven" sees herself to be a sinner, and is oppressed to sadness and to sighing under a sense of her guilt. But she hears of pardon and salvation freely given to all who will freely receive—hears of the glorious liberty of the gospel and of all the rich privileges it confers even to nigh access and intimate communion with the Father of Spirits:—hears and believes, and sinks before her God, in tears of gratitude and of joy!

The simple appearance and every deportment of that obscure congregation whom I had once known, and at no remote period, only as a set of rude, licentious and wild pagans, did more to rivet the conviction of the divine origin of the Bible and of the holy influences by which it is accompanied to the hearts of man, than all the arguments and apologies and defences of Christianity I ever read.

Towards evening, my friend S—— and myself went again on shore, and remained till late, learning from our missionary friends the most gratifying intelligence, in corroboration of the opinion formed in the morning of the state of the people. An entire moral reformation has taken place in the vicinity of this station. Though latest established and long far behind others in success and interest, it bids fair now to be not a whit behind the very chiefest in its moral and religious achievements. Instruction of every kind is eagerly and universally sought: and not less than 10,000 people were assembled only last week at an examination of schools.—The Mission House is daily crowded with earnest inquirers in every right way; evil customs and atrocious vices are abandoned; a strict outward conformity to good morals observed, and numbers, it is hoped and confidently believed, have yielded and are yielding themselves to the sweet charities and pure affections of genuine piety. From many a humble dwelling, now

"is daily heard
The voice of prayer and praise to Jacob's God:
And many a heart in secret heaves the sigh
To him who hears well pleased the sigh contrite."

Even in the hut of the child murderer,

"the father with his offspring dear
Now bends the knee to God and humbly asks
That He would bless them with a parent's love—
With heavenly manna feed their hungry souls,
And on their hearts, as Hermon's dew, descend."

SPIRIT OF PRIMITIVE CHRISTIANITY.

Remarks made by the Rev. Dr. Beecher of Boston, at the annual meeting of the Boston Tract Society, December 29.

About 120 dicipies. after the death of their Master, were gathered together for prayer, and the Holy Spirit descended upon them; and then they all spake with tongues and preached the Gospel to the people of many different languages. The consequence was a great excitement, a crowd collected; some mocked, and then Peter preached to them a sermon *with an Application*, and 3000 were converted. Then they had time enough for prayer and religious duties, and money enough for benevolent purposes; for each "sold his possessions, and parted them to all men as every man had need, and continued daily with one accord in the temple." Then the lame man was healed; a crowd collected; Peter preached another sermon with an application, and 5000 are converted. The High Priest and nobles are alarmed and indignant at all this excitement; they seize Peter and John, and demand of them by what authority they did so; and then Peter preached the Gospel faithfully to the High priest and nobles. The Apostles are commanded to hold their peace, are threatened and dismissed; and they immediately returnd to their work of preaching to the people. Again they are seized and imprisoned; but an angel releases them and they continue to preach. A third time they are taken and beaten; but they rejoice that they are counted worthy to suffer; and without any delay resume their work.—The excitement spreads and increases, Jerusalem is filled with their doctrine, the opposers are in great perplexity what measures to take to stop it; till at length in a paroxysm of popular fury, Stephen is seized and stoned to death.

Here we may suppose there was a pause. The disciples probably met to consider what should be done, and to pray for divine guidance. Imagine them assembled, many countenances indicating anxiety and alarm. At length one speaks: 'Oh! the torrents of ridicule with which we are assailed! how shall we ever stand before it!' Another remarks. 'I can bear the ridicule very well; but they tell such falshoods about us, they will utterly ruin our reputation and destroy all our influence among the people.' A third feels it most deeply that they should be hated for the *good* which they were doing, and that these falsehoods are invented to make them odious on account of their usefulness. A fourth cannot bear the thought of being charged with wrong motives, and having all his efforts attributed to the desire of building up a party. A fifth feels himself disheartened because their success is principally confined to the poor, that none of the great and rich, the priests and nobles, lend them their name and influeuce, but do all in their power to crowd them down. A sixth is disturbed that there should be so much noise and excitement; such a tumult that there can be no living in the city, if these efforts should go on. Another regrets the division in families occasioned by their preaching; and another points to the blood of Stephen, and hints at a little more prudence, lest they should all be massacred together.

Now what shall they do in all this trouble? They kneel down and pray together; they continue for some time earnestly engaged in the exercise; and the cloud begins to clear away, the heaviness is removed from their hearts, they are in an entirely different atmosphere. Now one and another begin to recollect the words of Christ, how He had foretold that all this would happen in just this manner; how He had commanded, warned, and encouraged them; promised them a mansion in His Father's house; He had gone to prepare a place for them, and send the Comforter to be with them till His return. And now they have only to do their duty, and leave the consequences with their Master. They see things in an entirely different light, their despondency is all gone; they go again to their work with more resolution and earnestness than ever.

Such was the spirit of Primitive Christianity; this is the spirit that should animate us in all our well directed efforts for the salvation of the soul.

[From the New-York Evangelist.]

NEW BIRTH.

The Lord Jesus Christ has declared that "except a man be born again he cannot see the kingdom of God." Dear impenitent reader, do you not believe that Christ knows what is requisite for admission into his kingdom? As he has declared the change in the heart of man to be indispensably necessary, would it not be the height of presumption and madness to imagine that you can be made a subject of his blessed kingdom, without your knowing experimentally what this new birth is? Allow one who is desirous for your eternal salvation, to request your serious attention to this subject. It is believed your conscience assures you that you have not experienced this change. Christ is to be your judge at last, and so far his decision has gone against you. He has said that in your present condition you cannot see his kingdom—that you will be eternally shut out, unless this change is wrought in you. Do you presume to say that you do not understand what this new birth is? Neither did Nicodemus, to whom this declaration was made. The fact asserted, however, was nevertheless true; and ignorance, either pretended or real, will not in the least invalidate the *necessity* or the *importance* of this change.

Dear immortal! as there is no possible escape then, without this moral renovation, what are your prospects for eternal happiness? will you ever enter the kingdom of God? AMICUS.

UNION MEETING IN BOSTON.

The Annual Meeting of Teachers belonging to the Boston Congregational and the Boston Baptist Sabbath-school Unions was held at the meeting-house of Park-street Church, Dec. 13. The Rev. Dr. Sharp presided. In introducing the exercises of the evening, he took occasion to remark the kindness of Heaven towards him, in permitting him again to resume public duties, after being deprived of the privilege for eight months. It was a year on that day since he had first relinquished public labour. In noticing the teachers and the children of the Sunday-school then present, he recurred to the satisfaction with which, more than thirty years since, it was his custom to walk several miles on a Lord's day morning, to instruct a Sabbath-school in England,—many of the children in which could not even read.

After the singing of an appropriate hymn by the Sunday-school children, who filled a large singing seat, addresses were made by several ministers.

Rev. Wm. Hague, pastor elect of the First Baptist Church, spoke of the tendency of revealed truth, as taught in these nurseries of piety, to counteract infidelity and vice.

The Rev. Dr. Beecher spoke on the importance of persevering in the noble work of education. He descanted on its influence in two views. First, in relation to the intellect,—and, secondly, in reference to the heart. This great nation, he said, *must be educated.* Intellectual culture is perfectly easy. Legislators are willing to pass statutes for the support of common schools, for academies, and for the endowment of colleges. This people is destined to be of comparatively giant intellect. But there is danger that the *heart* will be neglected. Some may be disposed to consider the thought as superstitious, and to significantly ask us, What do you mean by the education of the *heart?*—We will tell you. We mean just what the shipbuilder means, when after he has built his vessel, he inserts his rudder to guide the ship, and make her go right.

The Doctor spoke of the opposition which was made to this moral instruction, and said there were those who were bitterly adverse to the benefit in all its modifications. We were charged, he said, with laying the foundation to enslave posterity, by teaching them Bible principles in our Sabbath-schools. Ah! said he, I wonder that his holiness the Pope never discovered this method of enslaving his subjects and binding their consciences, by spreading the Bible in all his dominions, and establishing Sabbath-schools!—For ages, he and his predecessors have dreaded the circulation of the Bible, lest thereby the people should become free, and think and judge for themselves. I hope, said he, that no one will give him the information how by the Bible he can enslave his devotees, lest he should send here and rob us of all our Bible Societies and Sabbath-schools!—Who would have ever made the discovery, if it had not been brought to light by modern infidelity?—The Doctor insisted that we must persevere in this work of *heart* education, maintaining with vigour, and increasing with advancing years, the number and improvements of our Sunday-schools. We *must not*, said he, we *cannot* fail!

INTERESTING MEETING.

The New-Year's Meeting of the Sunday-schools connected with St. Andrews church, in Philadelphia, was attended with much interest. It was a pleasant and cheerful day, and the schools conducted with great order and propriety. The voices of the children sounded sweetly in singing the following simple and appropriate hymn:

To-day is added to our time,
Yet while we sing, it glides away;
How soon shall we be past our prime;
For where alas is *yesterday?*

Gone—gone into eternity;
There every day in turn appears;
To-morrow—Oh, 'twill never be,
If we should live a thousand years.

Our time is all to-day, to-day,
The same though changed; and while it flies,
With still small voice the mountains say,
"To-day, to-day, be wise to-day."

Then wisdom from above impart,
O Lord, send forth thy light and truth,
To guide our feet, inspire our heart,
And make us Christians from our youth.

There were 700 persons present embracing every age, from the decrepid grandparent to the lisping infant. Within a few weeks, a correspondent observes, two of the children attending the Infant school have been removed from Zion's nursery, to be planted as trees of righteousness in the Paradise of God. One of these dear little ones had been present a few Sundays before in the Lecture Room of the church, where the children are every Sunday afternoon addressed by some one of the male teachers, in a plain and familiar manner. And after the question was put to the children, "Are there any here who will love the Saviour?" she was seen to raise her little hands clasped together, and with great feeling in the sincerity of her heart, she exclaimed, without seeming to regard those around her, "*Indeed I do love the dear Saviour;*" she was then apparently in perfect health, but in a few days more, like the frail and delicate flower, the "wind passed over it, and it was gone."—*Sunday School Journal.*

[From the New-York Evangelist.]

THE CHOICE.

On a pleasant evening not long since, in a certain town in New England, while two young ladies were walking together, said one to the other, I understand there is some prospect of a revival of religion in this town, and if there is one, I hope I shall be made an early subject of it. The other replied, "Well, *I hope I shall not*, for I have not enjoyed enough of the world to attend to religion yet." But dear reader, mark the sequel. The first mentioned, soon after attended a prayer meeting, and requested all the pious who were present, to pray for her, stating that she had little or no particular impressions, but that she desired to be more deeply awakened, and to experience a change of heart. She kneeled with those who prayed for her, and after two or three succeeding weeks of anxious conviction and inquiry, she was made a hopeful subject of divine grace, and is now (with one hundred others who were made subjects of the same revival) an ornament in the church of Christ.

The other young lady, about the same period, (as the writer was informed by the esteemed minister of the church,) in the midst of her vain pursuits and worldly amusements, after retiring in perfect health, awoke in the night and requested her mother to arise and come to her, for, said she, "*I am unwell.*" Her brother ran across the street for a physicsan, delivered his message, and returned immediately, but found her a corpse! Her soul had gone to the bar of God!

While the first affords encouragement to seek the Lord while he may be found, the latter shows the *awful danger of delay!* Dear impenitent reader, which of these young ladies will you imitate? Do you feel prepared for so sudden death?

AMICUS.

ALABAMA BIBLE SOCIETY.

TUSCALOOSA, JANUARY 8, 1831.

The seventh annual meeting of the Bible Society of the State of Alabama was held in the Representative Hall on the evening of the 29th ult.

His Excellency GABRIEL MOORE, presided on this occasion, supported by Dr. DAVID MOORE and the Rev. R. M CUNNINGHAM, D. D. Vice-Presidents of the Society.

The meeting was opened with the reading of the 35th chap. of Isaiah, by the Rev. Mr. MULLER.

The Annual Report of the Directors was read by the Corresponding Secretary.

The Treasurer's Report was next read by Mr. GEO. STARR, Treasurer of the Society.

On Motion of Rev. Mr. MULLER, these reports were adopted, and ordered to be printed under the direction of the executive committee.

The Rev. Mr. WILLIAMS offered the following resolution seconded by the Rev. Mr. GRAY—which, after several addresses by each of those gentlemen, were adopted by the Society.

Resolved, Being deeply impressed with a sense of the obligations resting upon us as patriots and christians, we pledge to the parent society our effectual aid for the accomplishing of their noble resolution to supply every destitute family in our land with a copy of the sacred Scriptures.

A call from the chair was made for information respecting the progress of the Bible cause in other parts of the State, or by societies not auxiliaries to the State Bible Society: whereupon, Messrs. RATHER and HUSTON made some interesting communications respecting the efforts now making in the northern part of this State to supply all the destitute with Bibles. Several counties have finished the work, and there is reason to hope others will have completed it by May, 1831.

Extracts from the Seventh Annual Report of the Bible Society of the State of Alabama.

The Directors desire to feel grateful to the Author of all good, for being spared to submit once more to the friends of the institution the result of their labors through another year, in circulating the sacred Scriptures.—When we look to other parts of the Christian world, and see with what zeal and success the friends of humanity have carried forward the various enterprizes of benevolence—especially what astonishing efforts have been made, both in Europe and America, in spreading abroad the Word of Life, during the last year—when we remember the urgent necessity which has, on all sides, pled with us to be active, and the interesting *crisis* in religious affairs which we have reached—under all these considerations we cannot but feel a deep regret that the report of our labors for the last year must of necessity be so brief and uninteresting.

But the day of small things is not to be despised. It is our joy to labour for Him who has graciously promised, that even *a cup of cold water*, administered from love to him, shall not go unrewarded.

The past year has been distinguished by many great events, both in the civil and religious world. The way appears to be fast preparing for the universal spread of divine knowledge: for the permanent establishment of religious freedom throughout the world.—We consider the revolutions, which have shaken all Europe, as the result of *knowledge*, diffused more generally among mankind; a result that uniformly attends the spread of divine truth. The public mind has been awakened; a just view of human rights and privileges communicated; and a spirit of bold inquiry has been sent abroad through the numerous channels which the benevolent enterprise of the present day has opened.

The Treasurer of the Bible Society of the State of Alabama, respectfully submits the following

REPORT.

The balance in the Treasury as exhibited by the last Annual Report, amounted to the sum of		$324 20½
The receipts since the date of that Report, up to the present time, viz.		
From Subscriptions and Donations	$168 50	
From the sale of Bibles & Testaments	49 75---218 25	
Making an aggregate of - - - - - - - -		$542 45½
During the past year there has been paid to the American Bible Society, for Bibles and Testaments, the sum of - - - - - -		500 00
Which leaves a balance in the Treasury at this time of - - - - - - - - - - - -		$42 45½

GEORGE STARR, *Treasurer.*

Tuscaloosa, Dec. 29, 1830.

Officers of the Society for the ensuing year.

His Excellency GABRIEL MOORE, *President.*

Dr. GEORGE PHILIPS, Dr. DAVID MOORE, Rev. R. M. CUNNINGHAM, } *Vice-Presidents.*

Directors.

John Murphy,	Henry Hitchcock,	Geo. Weisinger,
David Smith,	Rev. J. Hillhouse,	Tho. Crawford,
John B. Cook,	Rev. B. Capell,	Hon. J. White,
P. B. Martin	A. F. Hopkins,	John Freeman,
J. G. Birney,	James Elliott,	

Rev. J. P. CUNNINGHAM, *Cor. Secretary.*
DAVID JOHNSON, *Rec. Secretary.*
GEORGE STARR, *Treasurer.*

AMERICAN BIBLE SOGIETY.

We are requested to remind Agents, officers of Auxiliaries, and other friends and correspondents of the American Bible Society, of the importance of sending to the General Agent in this city, *as early as possible*, an account of the progress of supply in their respective fields of labor. It is known that several of the states and many counties in other states have nearly or quite completed their work of supply, yet more definite information is wanted. Such information is wanted in relation to Maine, New-Hampshire, Vermont, the Eastern part of Massachusetts, Rhode-Island, Connecticut, and the Western part of New-York. In relation to the Western and Southern States it is simply known that very many books have been ordered to them all, and that strenuous efforts are making to complete the supply by next spring. It would be pleasing to know how many counties in each state are already supplied, and how soon others are to be supplied. Accounts of this kind will now be published as fast as they come to hand.—*N. Y. Obs.*

FRUITS OF THE BIBLE EFFORT.—It is stated in the recent report of the Rutherford County, (N. C.) Bible Society, that in prosecuting the work of supplying the destitute families with the Bible, one of the volumes was very judiciously presented, as a gratuity, to a large and indigent family, the members of which were then all careless about the salvation of their souls; but since they have had a Bible for their companion and counsellor, two of them (young ladies) have professed to obtain religion; and the agent, who gave the Bible, says he has no doubt they possess it; and their mother is under serious impressions.—*Ib.*

REVIVALS.

In the Western District of New-York.—The Pastor of the first Presbyterian church in Auburn, N. Y., in a recent letter, says—"There is a state of feeling in my church which I think promises well. I cannot but hope that God is about to pour upon us his spirit, as upon the neighbouring villages and congregations. The revivals in this vicinity are wonderful. At Rochester, Palmyra, Pittsford, Bloomfield, Ithaca, Skaneateles, Utica, &c. &c. there are very delightful revivals now in progress. It is supposed that there are nearly or quite a thousand converts in Rochester, and its immediate vicinity."

In Beverly, Mass.—A letter from Rev. D. Oliphant, of Beverly, Mass. to the publisher of the Boston Recorder, says—"As many as sixty have hopefully become pious, in my parish, since the latter part of last spring. Fifty one have been added to my Church since the 1st of Jan. 1830. 14 by letter, the rest by profession. The revival has been unusually, I should think, a silent work. Meetings upon the Sabbath, and at other times have been numerously attended and solemn; and continue to be so. The interest seems in some measure to have declined; but a deep seriousness yet pervades the congregation; and since our annual Fast on the 1st day of the new year, we have felt more encouraged, than for several weeks past."

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 9, 1831.

EDITORIAL COURTESY.

The Cincinnati Journal of the 14th ult. after some unaccountable delay, has just come to hand. We find in it an article for our special benefit, the rumour of which had before reached us. But as no copy of the paper is taken in this place, we have not been able before to notice it.

"WESTERN LUMINARY.—This paper is now issued under the title of the 'Wetern Luminary, and Presbyterian Advocate.' It is the object of the editor, as he has avowed in his notice, to make his paper more distinctively Presbyterian than it has heretofore been. He says, "we are Presbyterians, we hold to the doctrines of the Confession of faith," &c. Are there any Presbyterians who do not!

"We trust that the editor will not forget that he should labor for the *whole* Presbyterian church and not solely for a part. And in thus "hanging the banner on the outward wall," may he ever bear in mind the judicious observations from the Rev. Dr. Miller's Letters, which appear in the same number of the paper in which the determination of becoming more exclusively Presbyterian is announced.

"To such sentiments, we trust all true Presbyterians will ever respond a sincere amen from the bottom of their hearts. Far, very far distant, be the day, when a man who has nothing but a noisy zeal for Presbyterianism to recommend him, shall acquire reputation or influence in our beloved church."

Now this is a very kind exercise of editorial censorhip, it may be. Pity it were not all *true*. It insinuates that our reasons for altering the title of our paper implied that 'there are some Presbyterians, who do not hold to the doctrines of the Confession of Faith." They imply *no such thing*. Again it insinuates that we are about "to labour solely for a part of the Presbyterian church, and not for the *whole*." This is groundless and ungenerous. Why our friend Blanchard should keep up such a snarling and snapping at the Luminary we know not. We believe its peaceable character and liberal principles are universally acknowledged. It neither attempts to lead nor does it servilely follow *any party*. For some years it was adapted to the wants and general views of three or four denominations. In consequence of the increase of religious publications, it is now "more distinctively Presbyterian."

This character it has assumed in accordance with the repeated and earnest solicitations of its principal patrons and supporters. We trust its constant readers better understand our views and feelings in regard to our editorial duties and practice, than they seem to be represented in the Journal.

Newspaper editors are not a little jealous, and rightfully so, of their liberty, and do not like dictation. And christian editors especially, should do as they would be done by.

KENTUCKY BIBLE SOCIETY.

CORRESPONDENCE.

The Corresponding Secretary acknowledges the receipt of a letter from Mount Vernon, and another from Mount Sterling, in answer to the inquiries of the Kentucky Bible Society. They will be laid before the Board of Managers. They contain just such information as we wished to obtain. We hope to hear soon from other counties. We would be glad to receive letters from any officer of a county Bible Society, or from any friend of the cause. The letters before us were written, one by a treasurer, the other by an active private member.

CENTRE COLLEGE.

Extract of a letter from a friend in Danville, dated, February 4th, 1831.

"Our College is progressing slowly but firmly. Our President is very much esteemed, both by the Students of the College and the citizens of our village; and we are gradually adding to the number in College—57 or 58 is about the number at this time; some few who had intended to leave here about this time, have since concluded to remain, such is the encouragement here; and if the friends of the institution abroad will only do their duty, the College must and will flourish. Our Education Society needs funds very much at this time. Can our friends abroad do nothing for this, *best* of institutions. Must the few contributing friends support it as long as they can raise a dollar, and then suffer it to sink! Or will the Churches of Kentucky, as they ought to do,—lend their helping hand while it may and ought to be sustained!"

FOREIGN MISSIONARY SOCIETY.

AMERICAN BOARD.

"So early as 1784," says Mr. Winslow, "an Association of Baptist ministers and churches met at Nottingham, [England,] set apart one hour on the first Monday evening of every month, for special and united prayer, that the kingdom of Christ might be extended in the world. When this had been continued about seven years, many began to feel an inconsistency in praying without exerting themselves to obtain the object of their prayers." In Oct. 1792, a Missionary Society was formed by them, and soon after Messrs. Carey and Thomas were sent as Missionaries to Calcutta. The London, Edinburgh and Church Missionary Societies were formed between this time and 1800.

The missionary spirit, that thus began to kindle in the churches of Great Britain, after a while appeared in some of the churches in our own land. Two or three young men in Williams College, in Mass. had their minds and hearts deeply interested in the subject of a mission to the heathen. They finally resolved to devote themselves to such an undertaking.

They, with some others while in the Theological Seminary in Andover, presented a memorial to an Association of ministers met at Bradford in the spring o 1810, stating their views and feelings, and asking advice in regard to the duty and means of carrying the Gospel to the heathen. The Association passed a resolution to institute a "Board of Commissioners for Foreign Missions." In Sept. of the same year the Society was organized and the officers chosen.

This was the origin of this Society. Feb. 6. 1812, Messrs. Hall, Nott, Judson, Rice and Newell were ordained in Salem, and solemnly set apart to the work of preaching the gospel to the heathen in India. The Board at that time had only $1400 in their treasury, and could advance only six months salary for the support of the missionaries. The vessels however, that were expected to sail with them immediately, were detained some time. In three weeks $6,000 were contributed in aid of the enterprise.

Before the end of Feb. Messrs. Newell, and Judson with their wives, sailed from Salem, and about the same time the other three sailed from Philadelphia.

When they arrived at Calcutta, the place of destination, they were denied a residence and were ordered to England, but finally obtained permission to go to the Isle of France. Mr. Newell and his wife went. During a protracted and stormy voyage Mrs. Newell was taken sick. Her infant daughter died before their arrival, and she survived but a few weeks. To increase their embarassments the news of the declaration of war by our goverament against Great Britain arrived. In the midst of these perplexities Messrs. Judson and Rice withdrew from the Board, and joined the Baptist Missionaries from England stationed at Calcutta. After many difficulties and perplexities Messrs. Hall and Nott obtained permission to remain in Bombay. There Mr. Newell, after a separation of more than two years, joined them on the 7th of March 1814. This was their first interview since their public and solemn consecration to their missionary work. About six months after this, in consequence of sickness and mental depression, Mr. Nott returned home. Of the five sent out by the Board, only Newell and Hall now remained under their direction on missionary ground. Here was a trial of the faith and patience of the missionaries of the Board, and the churches enlisted in their support. The wisdom of God, however, in all these inauspicious events was soon seen. Harriet Newell, though dead and buried in an island of the ocean, spake with a voice, that sent a thrill of deeper interest through the American churches, and called forth a more liberal and vigorous support to the cause of Foreign Missions, than could have been effected by any ordinary means. Who has read the life of Harriet Newell and not had his heart interested in the holy enterprise, in which she joyfully died, the first martyr from our shores!

The secession of Judson and Rice, called into action the piety and resources of the Baptist denomination in our country.

The Board were sustained and encouraged to go on in their work. In June 1815, Messrs. Bardwell, Meigs, Poor, Richards and Warren, were sent as missionaries to Ceylon. In 1817, Messrs. Nichols and Graves were sent to strengthen the station at Bombay.

In 1818, Messrs. Parsons and Fisk were sent to Palestine.

In 1819, five missionaries were sent to the Sandwich Islands.

Thus the strength and operations of this Society have been increasing and extending. In 1827, its expenditures were $103,430, the next year $107,676.

They have now in the field 59 ordained missionaries Thirteen have died in the midst of their labours. The whole number of labourers in connection with the Board is *two hundred and thirty-four.*

Not less than 70,000 persons have enjoyed the advantages of the mission schools.

About 37,000,000 pages have been printed and put in circulation in eleven different languages.

Christian reader, what have you done or what are you doing to aid in this great work? Have you contemplated it in all its magnitude, and considered the claim it has on you as a professed follower of Jesus Christ!

DOMESTIC MISSIONS.

From a correspondent at Louisville we learn that an extra* effort lately made in the first Presbyterian church in that city, in aid of the Assembly's Board of Missions, "resulted in the subscription of $223, most of it for five years, $100 of it for ten years." Of this sum there are two subscriptions of $50 each; one to be paid annually during life, by a hard working mechanic in moderate circumstances—the other for ten years, by a clergyman, on the plan sometime ago proposed in this paper by a friend of missions to raise $50,000, to aid the Missionary cause in the Valley of the Mississippi.

On the same day, an Auxiliary to the General Assembly's Board of Missions was organized, on the 50 cent plan, in the 2d Presbyterian Church in that City.

* An Auxiliary in that Church had already, we understand, pledged themselves to pay the Board $200 annually.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

A gentleman in this town, who has recently subscribed $50 a year for ten years to the Assembly's Board of Missions, and $50 a year for ten years to the Am. Col. Society, came to the determination at the Monthly concert for prayer on last Monday evening, of doing what he has for some time been deliberating on, viz:—*to subscribe to the aid of the American Board of Commissioners for Foreign Missions $50 a year for ten years*, should his life be prolonged.

It is to be hoped that this example will not be lost on the friends of the Redeemer in this country, who may have the ability to imitate it.

The Foreign Mission enterprise was started and has been almost wholly sustained in the Eastern and Atlantic states. We fear that the operations of this Society are not so generally known, nor its efforts so highly appreciated among us as they ought to be. For a notice of them see another article in this paper.

For the present year the expenditures of the society it is apprehended will exceed their receipts by $20,000, unless more spirited efforts are made by its friends to replenish its treasury.

THEOLOGICAL SEMINARY AT ANDOVER.—By the Catalogue of this institution now before us, we find its numbers stand as follows:

Resident Licentiates	9
Senior Class	51
Middle Class	46
Junior Class	42
	148

MR. ALEXANDER CAMPBELL.

Mount Sterling, January 24th, 1331.

To the Editor of the Luminary and Advocate.

On the 14th inst. Elder Alexander Campbell preached in this place;—a few days previously, a printed advertisement was stuck up, at different public places, of which the following is a copy.

"SERMON. *Alexander Campbell, of Brook County, Virginia*, will preach in the Court House in Mount Sterling, on Friday, the 14th inst. All those who are in the habit of opposing him and his views, are invited to attend, and meet him face to face, and not behind his back with their objections. Jan. 10th 1831."

After Mr. C. had concluded his discourse—Mr. Jamieson, as I understood, at his (Mr. J's.) request, was introduced to Mr. C.

Mr. J. addressed the congregation, informing them, that, although it might be unpleasant to them, yet he considered it his duty to call upon Mr. C. publicly to say if the advertisement which announced his appointment, and which was read, was in accordance with his wishes. Mr. C. replied, perfectly so.

Mr. J. remarked, that, as a Minister of the Gospel, he had occasionally objected to the views of Mr. C. and that he still had the most serious objections to the system he advocated,—that he was then prepared to expose some of Mr. C's. religious sentiments. The first quotation from the writings of Mr. C. which was read by Mr. J. was this—"As to the doctrine of the Trinity, and whether Jesus Christ be the very and eternal God,—these are untaught questions, and the sooner they can be forgotten, the better for saint and sinner." Mr. C. admitted these to be his words, as they corresponded with his views. Mr. J. remarked, that he felt himself perfectly prepared to prove from the scriptures, the doctrine of the Trinity, and that Jesus Christ is the very and eternal God.—That he should ask the privilege of occupying the same length of time, in the investigation as Mr. C. did. Mr. C. observed, that when he gave an invitation to opponents on such occasions, he only intended to hear and answer objections to the discourse just delivered, but that he perceived that he was now called on to answer what was contained in several volumes of his writings and that it could not be attended to.

Mr. J. thought that Mr. C's. several volumes must be very small, if *he* had called on him for such an investigation. He had taken but a few plain sentiments, which he considered perfectly inconsistent with the word of God; and that if Mr. C. would undertake to sustain them, that he was prepared for the investigation,—that the challenge contained in the advertisement did not restrict to the particular discourse, but to his views in the general to which his opponents had been in the habit of making objections.—Mr. J. then read extracts from Mr. C's. publications on several other subjects, and added, that they were views, which he considered erroneous—that he had objected to them and did not believe that Mr. C. could sustain them. Mr. C. remarked that it would be impossible for him to discuss the subjects as he had to preach in Paris on Sunday, and that he would necessarily have to leave town that evening or next morning,—that the controversy would have to close before it was half through—He wished to know if Mr. J. intended to try to support that Jesus Christ was the very and eternal God, and the doctrine of the Trinity—if so, his congregation would at once perceive, it would require a long discussion,—that he and his brethren wished to confine themselves to scriptural phraseology, and if Mr. J. would show the *word* TRINITY in the Testament, and where the words *very and eternal God* are applied to Jesus Christ, it would terminate the controversy. Mr. J. admitted that the word Trinity was not found in the Holy Scriptures, but that the doctrine of the Trinity was taught in the most clear and unequivocal language, and that he was prepared to prove it—That the scriptures clearly taught that Jesus Christ was the *very and eternal God*—he considered these among the most essential principles in the Christian religion, in regard to which he could make it manifest that Mr. C. was clearly wrong. Mr. C. observed that when he chose to have a controversy, he always selected his opponent—He said that the gentleman acknowledges the *word* Trinity is not in the book—he asked the question, if the thing is not in the book how can the doctrine of the thing be there if the thing itself is not there! He believed Jesus Christ was God's own Son, and he would go as far as any man to sustain his character. He further observed that he gave the gentleman credit for his sincerity, when he said he could prove the doctrine of the Trinity, and that Christ was the very and eternal God;—so he said, Tom Paine thought he could prove there was no truth in the Christian religion, but he failed,—neither can the gentleman prove from the scriptures, the doctrine of the Trinity, or that Jesus Christ was the very and eternal God—that his assertion would go as far as the gentleman's. Mr. C. considered it improper to make this subject a matter of debate on this occasion as it did not come within the purview of the day's services. Mr. J. remarked that he considered Mr. C.'s remarks as a mere apology for his flight—that his insinuations were designed to raise a dust to cover his retreat. In as much as the advertisement perfectly met the wishes of Mr. C., Mr. J. said he came forward as an opponent, not soliciting a controversy, but because publicly called on. He was not anxious to be Mr. C's. opponent in controversy, but felt fully prepared to prove the doctrine of the Trinity, if put to the proof. He had never said the thing was not in the book, but acknowledged the *word* Trinity was not. Mr. C. said that he was accused of flying,—but he was not yet on the wing,—he could not see from what he should fly—he thought it did not comport with the spirit of meekness thus to speak of him—he contended that the doctrine of any thing was the meaning of the thing, and that consequently there could be no doctrine of the Trinity.

One of the topics introduced by Mr. J. was that Mr. C. had contended that *immersion* and *regeneration* were two Bible names for the same act, contemplated in two different points of view. Mr. C. remarked, that this proposition came within the purview of the day's labour, and he had no objections to discuss this matter with Mr. J., provided that in the discussion they be restricted to one text—the only one where the word *regeneration* occurs—(Titus iii. 5.) That it must be a verbal criticism on the word *regeneration*, and that it was consequently necessary that Mr. J. should understand the Greek language;—they would choose three Lawyers, acquainted with the rules of debate, as moderators. Mr. J. then replied, that Mr. C. was flying from the circumstances in which he was involved by his sentiments and challenge, and not from him,—that if his remarks were inconsistent with the spirit of meekness neither he nor his friends were able to discern it, and he would prefer a more disinterested witness than Mr. C. on that subject:—that to say the worst, he certainly had not exhibited a greater want of meekness of spirit than Mr. C. had done in attempting in his sermon to traduce the character of the pious of the present day:—that he had represented the Methodist church and others, as daughters of the mother of Harlots—the whore of Babylon—mystic Babylon—partaking of the spirit and character of the ancient mother. He considered the remarks of Mr. C. on the subject of the Trinity, and that Christ was the very and eternal God, as mere equivocation—He was willing to meet Mr. C. on the broad proposition as contained in the quotation which he had read, on the sameness of meaning of regeneration and immersion, and abide the views of the moderators in regard to the order of the controversy, but was not willing to abide by the restrictions of Mr. C. as he considered it an attempt on the part of Mr. C. to avoid the force of scriptural evidence of his error—He had no objection to three lawyers being moderators, provided they were not of Mr. C's. party. He wanted no more than the New Testament to prove the fallacy of Mr. C's. doctrine.

There was then a proposition that the two gentlemen should meet in the Court House at early candle light. Mr. C. agreed to meet provided Mr. J. would abide by the restrictions which he had previously suggested, that they should be restricted to the single text in which the word *regeneration* occurs, and a verbal criticism on that word. He again suggested that Mr. J. must understand Greek, as the controversy must turn on a verbal Greek criticism. Mr. J. said he would meet him on the proposition if he were permitted to take the common version of the Scriptures—he had understood that Mr. C. had offered with others to abide by this version in controversy. He considered Mr. C's. views essentially wrong, and if the Moderators should think it right to restrict him to a verbal criticism of the one text, he should submit, but that Mr. C. should not make altogether his own terms. He said Mr. C. could avoid the investigation if he chose, by his acquaintance with the Greek language and his superior learning;—he had no pretensions that way. Mr. C. replied, that he was not disposed to meet unless the debate should be upon the principles he had laid down—that Mr. J. reminded him of a Presbyterian preacher in Nashville, with whom he recently had had a controversy on the same subject,—who equivocated, and the Moderators were unable to keep him to the points—that Mr. J. seemed disposed to go through and through the Scriptures, but that it best suited his convenience to leave town that night. He remarked that he had friends enough present, who would meet Mr. J. and defend his views, whenever he (Mr. J.) thought proper to debate on any of his sentiments—he named some two or three.—Mr. C. denied having said that the Methodist church was a daughter of the Mother of Harlots—She was probably only the Grand daughter, having descended from the Church of England. He also remarked that he saw what Mr. J. was after—he had lately

read a piece in the Gospel Herald, in which his views were much misrepresented.

The foregoing detail I believe is strictly correct, and as there seems to be much curiosity throughout the community to understand Mr. Campbell and his sentiments, I have thought proper to address you, that you may make your readers acquainted with what transpired here.

I make no comment--I leave that for your readers. I belong to neither of the religious societies of which the two gentlemen are members, and have studiously endeavoured not to give a colouring to the observations of either party. A.

[From the Cincinnati Journal.]

CENTRE COLLEGE.

Mr. Editor,—

I observe some sensibility has been manifested because you took some notice of the late events in this institution, and the acts of the Synod of Kentucky relative thereto, and some statements have been made, professing to explain that transaction. I am satisfied the history has not as yet been fully and correctly given, and therefore I have forwarded this communication, believing that the religious public would form a more correct judgment after the essential facts were before them.

The college was chartered at first and went into operation as an independent institution, not under the patronage of any particular society. Between the Board and the Synod a written compact took place, which was ratified by the legislature. In this agreement Synod pledged its patronage and that of the churches under their care, and agreed to endow the institution to the amount of $20,000 in instalments of one fourth at a time. On the payment of one-fourth, Synod was to elect a fourth of the Board; at the second payment, a fourth more, and so on, so that when all was paid, Synod would have elected all, and then the Board is to be divided into three classes, and one class to go out each year, at the pleasure of Synod. The Board is to fill vacancies occurring at all times, but such appointments are subject to the confirmation or rejection, and in some instances to the substitution of Synod. At the late Synod, only two instalments had been paid, and Synod, at a previous session, had completed the election of half the Board. The rest remain under the original charter. By this statement you will perceive that Synod has no control over the internal concerns of the school, except that of an indirect nature, resulting from the appointment of the members of the Board. The right to appoint, control, or dismiss the Faculty, belongs to the Board exclusively, and if Synod shall undertake to try and censure the Faculty; it is an act of usurpation unauthorized by the charter or any order of the Board. It is certainly true that the Board and Faculty ought to be, and no doubt always would have been, willing to receive visits from their patrons, and their aid and friendly advice and assistance at all times, and all such advice would have been duly regarded by the Board, who would be and have been as willing to please their patrons as their duties will admit. Such friendly countenance and visitation was expected; but was never given. Dr. Blackburn, the late president, was appointed by the old Board, before Synod had the right of appointment of any part of the Board. Scarcely one member of Synod, unless he was also a member of the Board, (as a few were,) ever attended an examination or commencement, or heard a recitation in college down to the last session of Synod. For two or three years in succession, committees were appointed to attend the examination and commencement, yet not one came, until the last, when the Rev. A. Shannon, out of the six, faithfully attended to the duties of the appointment, and the Rev. John D. Paxton, also, who lived near but had no appointment by Synod, attended with diligence. Such is the entire neglect and withholding of countenance on the part of Synod, which the Board has experienced. The same truth, in substance, is expressed in the report and valedictory of the Rev. David Nelson, who had been a member of the Board, on his leaving the state.

It has been said, that the *whole* subject respecting Centre College, was brought before Synod by a report written and signed by me as chairman. It might be inferred from this that I was instrumental in, or accessary to the late proceedings. I made no report of the whole subject, nor could I with propriety have brought before Synod any part which was not within their cognizance. I made an official communication to Synod, it is true, simply stating that some vacancies had taken place and were filled, and submitting those newly appointed Trustees for their approbation. I also informed them that the Board had ultimately disagreed to a provision proposed by Synod in the constitution of the theological department, and had requested the reconsideration thereof. If this can be called the *whole* subject, then I made it. But if the subject on which they acted, touching the Faculty, was not embraced by my communication, then such statement is inaccurate. Part of this communication of mine, was referred to a select committee, who acted thereon without any communication with the Board, and they were not the same committee who reported the inquiry involving the Faculty. This latter committee, who did report the resolution which has been published by the stated clerk, was raised by a general resolution of Synod, to inquire generally into the affairs of the school, and was gratuitous on the part of the mover and not prompted by my communication, which was not referred to them, and it never entered my head that this committee intended to operate on the Faculty. A majority of the Board of Trustees being convenient, at the request of some members of this committee, waiving the strict propriety of official communication, met this committee, and had a friendly conference. We answered inquiries as far as we were able, and did not submit to them any proposal to act on the Faculty. This we well knew, belonged to ourselves. During this communication the Board expressed to the committee a regret at the total neglect of the school on the part of Synod. As the organ of the Board, I grant, I plainly laid before them the total disregard of the school, and the want of countenance on the part of Synod, as expressed above, and I spoke in strong language. But I never thought of involving the Faculty, nor did the committee intimate it. The Rev. Messrs. Shannon and Paxton were also present, and reported very favorably of the performance of the students at the last examination and commencement. The committee afterwards reported, and in that report, to my surprise, several intimations against the Faculty were discoverable. If I had that report as originally made by the committee before a letter of it was changed, I conceive I could shew that the majority of the committee were not entitled to the implicit confidence placed in them by the stated clerk. I have now made assertions touching written documents not before me, and if my recollection is wrong, a production of the documents will correct me; but I am willing to run the risque of telling what they contain without seeing them.

An extract from the report and resolution thereon, has been published as adopted. It amounts to an agreement by Synod to try themselves for the neglect of the school and not the Faculty, and in the progress of this self-constituted and self-trying body, it was easy to progress with safety to themselves. It is true that some did give as an excuse for their own wrongs the want of satisfaction with the Faculty or some part thereof. It has been stated that there was a general expression to that effect, and that a *large portion* concurred in it. I do not admit either of these statements to be correct. In the first place, it was late in the session when this inquiry was made, and several, both ministers and elders, had left the body. The majority of Ebenezer Presbytery was there, and also of West Lexington, who lived more convenient—of three other Presbyteries a few only remained. Of those who did express dislike to the Faculty, there was one from Transylvania—one from Louisville—one from Ebenezer—and the rest from West Lexington; and the whole did not make a majority of the members present. If this is denied, the names of those present can be given, and of every one who showed a wish for the change of the President, and what were his reasons or objections.

It has seemed hitherto doubtful, from the statements published, what were the causes of dissatisfaction with the President, as expressed by some of the members on that occasion. At one time it is intimated, that it was a want of capacity or literary and scientific qualifications—at another, a general want of fitness and qualifications. It is true, that one did express strong convictions of a want of literary and scientific acquirements, and one or two others used more feeble intimations to that effect, and no more. It would indeed have been strange, that this should have been given generally, as the cause of dissatisfaction, when not more than one of the non-contents, and it is believed scarcely one, had ever attended an examination, or even heard a recitation in the school. It all must, therefore, have been predicated on information, as they had not used the means of knowing, although they ought to have used them long since. I heard the same account of the President when first appointed, and having no personal acquaintance, believed it; but I afterwards found it incorrect, and after being conversant in such schools in more capacities than one, if any person should after having the certain means of knowing which I have had, pronounce the late President incompetent, I should conclude that *he* was an incompetent judge.

What then was the true reason of dissatisfaction, as expressed by most on that occasion, who did express dissatisfaction! This has not yet been told, and I would, for the sake of the church, that there never had been an occasion for telling it. But as I conceive the public will be deceived as to the real cause unless it is told, for the sake of truth it shall be told. The dissatisfaction was with the Theology of the President. He perhaps has never been stretched in a particular Theological bedstead, and extended or lopped to the true standard measure—or he may have spoken not in the technical terms of particular systems. In short, he is said to be a *Hopkinsian*.

I trust, for the sake of truth, this will never be denied, as it is well remembered, that one on that occasion expressed a thought of withdrawing his sons from the institution, because of their peculiar traits—a second, that he had neither confidence in the scientific acquirements or theology of the President; and a third, that the President held sentiments contrary to the faith once delivered to the saints. At this disclosure in point of point of what was said publicly, I fear I may cause the real friends of Zion to shed a tear. It is truly to be deplored, that we have, in the same church, men who take each other by the hand as brethren of the same faith—unite with them in the ministrations of the sacred desk; sit down at the same table, and profess to drink into the same spirit, and yet operate on other occasions against each other, and denounce each other as erroneous, if not heretical. I do conceive that men in such situations, are bound to observe silence, except in private and friendly admonitions to their brethren for their supposed errors; and if this will not do, to make it a matter of discipline, or to raise the standard of secessions, if the errorists are the most numerous. I do not speak this because I adopt the tenets called Hopkinsian, I however withdraw not the feelings of charity from him who does, and if from conscientious motives, I should feel unable to cast the mantle of charity over the difference, not the lessening influence, or denouncing, would be my duty, but in resort to ecclesiastical power. What this practice of open union, and of private bickering and animosity, on account of these tenets will bring forth, time will disclose; but christian charity can never sanctify it as christian conduct.

You have now a more full statement of these unpleasant occurrences. I do not state them to advocate the late President—he needs not my feeble aid,—or to attack the present Faculty or any of the Board, as they have my favorable opinion. Nor do I do so, to attack Synod, if a majority is to be called the Synod. I know that what has been wrongfully done, is not attributable to the majority, who have done wrong only by failing to unite their votes and put down such wrong. But there is a minority, which may be termed a sectarian party, who are vigilant and active, and who claim the lead, and wish to make every thing with which they have to do, as triangular as themselves. I have not mentioned names or designated this party. If any member should feel wounded at this, or shall even call for a discrimination, he will thus betray a consciousness that he is one.

The charge that Synod has not permitted other Synods to co-operate with them on equal terms, in filling one of the best charters of a Theological Seminary in the nation is not without foundation. This Synod not only reserves the right of trying and expelling every professor, but claims the reservation of the exclusive appointment of the professorship of Didactic and Polemic Theology. This professorship they are not able to fill, and may not be able for many years, and thus all must stand still. Whether these exclusive privileges will be conceded by the Board, I know not; but do know that the charter warrants such concession, and that any other body of christians who shall furnish the requisite funds are entitled to stand on equal grounds. This claim was the subject of negotiation with Synod, which was communicated by me, at its last session, as above related. Finding this unhappy sectarian feeling in Synod, and discovering that from this cause Synod would distract or wound the school, and that the school must in all probability become sectarian, I have given up the institution in despair, and resigned my seat in the Board. I am sure that that portion of the duties of the Board which authorized them to control the Faculty, was to some extent taken from the Board, and there was of course no use for me, as I never can bear to be the mere creature of dictation B. MILLS.

Frankfort, Jan. 14, 1831.

THE MISSIONARY HERALD.

Containing the proceedings at large of the American Board of Commissioners for Foreign Missions; with a general view of other benevolent operations. Published at the expense of the American Board of Commissioners for Foreign Missions. Price, One Dollar and Fifty Cents a year. Boston: Crocker and Brewster, No. 47, Washington Street.

This work cannot be too highly recommended to every person, who feels an interest in the operations of the Society by which it is published, or desires to learn what is now doing in this country and in Europe for the conversion of the world.

BIBLICAL REPOSITORY.

The first number of this important Journal is now published. The contents are as follows:

1. *Theological Education in Germany*, by the Editor. Introduction. Part 1. German Universities.
2. *Interpretation of Psalm XVI*, by Professor Stuart. Introductory Observations. Translation. Commentary.
3. *Grammatico-Historical Interpretation of the Scriptures*, by Professor Hahn, of Leipsic. Translated by the Editor. Introductory notices. Hahn on Interpretation.
4. *Remarks on Hahn's Definition of Interpretation, and some topics connected with it*, by Professor Stuart.
5. *Grammatical Accuracy of the Writers of the New Testament*, by Professor Tittmann, of Leipsic. Translated by the Editor.
6. *Theological Literature and Education in Italy*, by Professor Tholuck, of Halle. Translated by the Editor.
7. *Literary Notices*, by the Editor. I. Literature of the Old Testament. II. Literature of the New Testament. III. Systematic Theology. IV. Oriental Literature.

COLD WEATHER---NO NEWS.

Most of the snow, which fell here on the nights of the 8th and 9th ult. is still lying undisturbed either by the rays of the sun or warm breezes from the south. On Thursday morning last it was assailed by a violent descent of rain. About 11 o'clock, however, Boreas rallied in its defence and it completely routed its enemy and reinforced with a new recruit of snow, which barely saved the old incumbent from complete extermination.—Since that date Farenheit's Thermometer has been ranging between 0 & 15 above.

A window of our sleeping-room shaded from the sun and with a northern exposure has been covered with "frost-work" for *one hundred and thirty-two hours* without interruption.

The weather for more than a month past here, would do honour to the Green Mountains of Vermont, where we understand the snow is from four to six feet deep. The streets of New-York and Baltimore have been blocked up with snow. In the former city 20,000 men were employed to remove it.

The severity of cold weather, occasions much suffering to the poor, who should be remembered by those, who are sheltered and richly provided for by a kind Providence.

The trustees of this town appropriated last week $150 for the relief of the destitute—particularly to supply them with fuel.

New-York, Jan. 22, 1831.

Snow Storm.—On Friday night of last week a snow storm, accompanied with a high wind from the north-east, commenced in this city, and continued till Sunday evening. The quantity of snow which fell is said to have had no precedent since the winter of 1820-21. At the south it appears to have been even more violent than it was with us. The Philadelphia Chronicle of Monday evening says:

"The snow storm that commenced on Friday evening, and ceased not long before noon yesterday, is said not to have been equalled by any since the year 761. It is impossible to say what depth of snow has fallen, the drift has been so strong. On the northern sides of the east and west streets the pile is immense; frequently more than seven feet high. Several stores were kept closed on Saturday, access from the streets being impracticable.

The Philadelphia Gazette of the same day, says:—From the manner in which the snow has drifted, travelling is a work of danger and difficulty. Many stages that have started from the city have been compelled to put back, and there are now due at the post office three southern mails, two western and two Reading mails. The mail that left this city for the eastward on Saturday afternoon was stopped by a snow bank, this side of Bristol, in the evening. The guard spent the night in the coach, and the journey was resumed in the morning. Several of the stages that ventured to start yesterday or the day before were forced soon to turn back, and some, we hear, were left standing in the road.

We hear many anecdotes illustrating the severity of the blockade. A milkman sold all his stock yesterday at 25 cents the quart, five or six times the ordinary price. A house keeper who went to market at noon on Saturday, found but one person selling vegetables between Fourth and Sixth-streets, and she declared that she had never before done so good a day's work. A shoeblack, who slept in his cellar on Saturday night, found himself completely blocked up on Sunday morning. He shouted *murder* till some one came to his relief. The Pennsylvania Fire Company, in consequence of the snow storm, have engaged four horses, to aid their movements should a fire occur. They will be ready to start in five minutes after an alarm.

The Salem Register of Monday says:—We have experienced since Saturday morning, a genuine old fashioned snow storm—there was no mistake in it—it was worthy of the best days of our fathers. It began to snow about ten o'clock A. M. on Saturday, and continued without intermission, and without material abatement, until Sunday evening, accompanied with a violent wind from the N. E. blockading our streets with huge drifts, many of them ten footers, and some estimated as high as twelve or fourteen feet in altitude! The tide rose to a great height, but we have not learnt of any essential damage at our wharves. Two southern mails are now due.

AWFUL RAVAGES OF THE CHOLERA MORBUS AT ASTRACHAN.

The following particulars are from the letters of the Rev. William Glen, a missionary in that city.

"Having stated what particularly refered to my own family, I will now give you a more extensive view of it. In general, businesss of every kind was at a stand. The bank suspended its operations. In the bazaar not a whisper was heard; even the Kabaks, those scenes of inquity, those moral pests, were abandoned, and a general gloom spread over the countenances of the few solitary individuals who were to be seen walking through the streets. This gloom was heightened by their attitude, moving pensively about with hankerchiefs at their noses, perfumed with, or containing, camphor, so as to counteract the infection with which it was supposed by medical gentlemen that the open air was in a measure saturated.

According to the best accounts, when the disease was at its height, the number of funerals, on one particular day, was 500, and another 480.—More than 1000 were buried about this time in a large sand-pit, for want of graves, which could not be dug so fast as required, nor at a rate that the poor could afford; twenty-five roubles being demanded for each. Such a time was never before seen in Astrachan.

On the roads leading to the burial grounds, which are out of the city, scarely any thing was to be seen from morning to night but funeral processions.

During its progress more than sixty officers, from the Governor, the Admiral of the Fleet, the Rector of the University, and downwards, fell victims to it; and the number of the dead of all descriptions, in the city alone (the resident population being not more than 40,000,) is calculated at 6,000, beside 1000, or, as some say, 2,000 of those from the interior of Russia, who were passing the summer here, and who fled to the towns and villages up the Volga, in hopes of escaping it. Of these, forty were found on the road-side unburied, on the first three stages, until notice was given of the circumstance to the commanding officer of the district; but the greater part of the fugitives who fell victims to the disease, met their fate on the Volga. Nearly 10,000 left the city, it is said, in great confusion; and being ill provided with food and other necessaries, were reduced to indescribable hardships on their passage up the river, as the Calmucks on its banks would have no intercourse with them. It is said, that in one or more of these boats the people all perished from the cholera, and having none left to man them, were at last carried down the stream with the residue of the dead on board. In other cases the ravages on board these boats were dreadful.

With such scenes before their eyes, or reported on credible authority, it was almost impossible for the most thoughtless to be altogether unconcerned at the time; yet, alas! it is lamentable to see, that now the danger here is considered as past, many are returning to their vicious practices, like the dog to his vomit, and the sow that was washed to her wallowing in the mire.

From the above it appears that about a sixth or seventh of our whole population have been cut off. It is supposed that half the adults have been affected by it. Some children have died, but comparitively few. Thro' the tender mercies of our God, I have been preserved without the least injury, and have been enabled to attend to the sick in the house, and also to render some assistance to our neighbors. Bless the Lord, oh, my soul."

COLONIZATION SOCIETY.

We learn from the December number of the African Repository, that the Society of Friends have removed from North Carolina 652 persons of color at an expense of $12,769 52. They have now remaining under their care 452, all of whom it is their intention to remove. Would that every church was as free from this sin as the Society of Friends. A gentlemen in New-York, during the past month, made a donation to the society of $1000. The whole amount of receipts from Nov. 15th to Dec. 15th, is $1817 43. The present number contains an account of the successful agency of Mr. Bascom and Mr. Finley. No recent intelligence has been received from Liberia.—*Cin. Jour.*

LIBERIA SUGAR.

We have been presented with a specimen of Sugar made at the Colony of Liberia in Africa, a consignment of several sacks of which recently arrived in this city by way of New-Orleans. It surpasses, in whiteness, the best white Havana, and is not inferior in the richness of its flavor. It is kept for sale at the store of O. Fairchild & Co., merchants of this city.—*Ib.*

The President and Directors of the Maysville and Lexington Turnpike Company have forwarded a memorial to Congress asking an appropiation of $80,000, upon condition, that one line of mail Stages be permitted to pass and repass daily, free of toll, until the amount appropiated shall be refunded to the United States. The Government would receive more than 6 per cent interest on the sum asked, in the reduced price of the mail contract. The sum of $80,000 together with the amount of stock already subscibed, viz: $112,500 by individuals and $75,000 by the State will be sufficent to finish the road. —*Reporter.*

A Certain Cure for Dyspepsia—To ten hours of constant and active employment each day, add a wholesome, simple diet, and a total abstinence from spirituous liquors. This prescription, when followed, has never been known to fail of effecting a speedy cure of that fashionable disease, dyspepsia.—*Old Receipt Book.*

INSURRECTION OF SLAVES.

We notice in the Southern papers several hints at a dark plot which spread some terror through certain parts of Louisiana;—but *Southern papers* are particularly sensitive on this point, often omit to notice such occurrences even when they happen in their immediate vicinities. On this subject we find the following paragraph in the Report of the Major General commanding the Army of the United States, to the Secretary of War:—

"In consequence of the application of the Governor of Louisiana, the troops stationed at Baton Rouge and at the posts within Louisiana, had been directed to co-operate with the authorities of the state in *suppressing any insurrectionary movements* that might be discovered. A battalion of the 4th Regiment of Infantry assembled at New Orleans, and made a demonstration along the banks of the Mississippi, which *produced a salutary effect.*"—Obs. & Tel.

Milton, N. C. Dec. 25.—We have learned from authority of the most undoubted kind, that the inhabitants of Newbern, Tarborough, Hillsborough, and their vicinities, are considerably excited with the anticipation of insurrectional movements among their slaves. Our informant just from the latter place, states that considerable consternation exists among its citizens—that they have provided arms and ammunition, and are vigilantly patrolling every exposed situation. The inhabitants of Newbern being advised of the assemblage of sixty armed slaves in a swamp in their vicinity, the military were called out, and surrounding the swamp killed the whole party. It appears from various rumors, that Christmas morning had been selected as the period of rebellious motions. [*Roanoke Adv.*

MARRIED—In this town, on Tuesday evening, February 1st, by the Rev. Mr. Smith, Dr. SAMUEL HATCH, of Georgetown, Ky. to Miss JULIA MATILDA BRADFORD, daughter of D. Bradford, Esq.

By the Rev. Mr. Thomas, ALBERT GALLATIN TALBOTT to Miss ELIZABETH CALDWELL, daughter of Maj. Wm. Caldwell, all of Jessamine co.

COMMUNICATED.

DIED—At Fowler's Garden near Lexington, on Sunday the 23rd ult., Mr. *Joseph Buzzard*, in the 25th year of of his age.

Seldom does it fall to our lot to announce a more singularly interesting and happy departure than that of Mr. Buzzard. Having passed all his life from boyhood up to his last illness in the pursuit of worldly pleasures alone, he had of course but very limited views of godliness and the way of salvation through the blood of a crucified Redeemer. It appears that shortly after he was confined to his bed that he had a powerful presentiment that he was never to rise again, consequently he betook himself to reading the bible, when he was awfully convicted of sin and a judgment to come. He prayed to God for remission of his sins, but for a long time despaired of forgiveness on the ground that he had been so vile and hardened a sinner, styling himself the chiefest among sinners. But on reading his bible he learned that Jesus was a mighty Saviour, that he had died for the chiefest of sinners, and that he would to the uttermost save all who would trust in him. This appears to be the first ray of hope that darted into his soul, where upon he cried mightily unto God in the name and through the merits of the Saviour for mercy, surrendering himself entirely at the feet of Jesus saying,

"Here Lord! I give myself to thee,
'Tis all that I can do."

After thus surrendering himself at the mercy seat, a powerful ray of hope sprung into his soul, and being too weak to sing he sent for some of the followers of the Lord and requested them to sing aloud the praises of the Redeemer. All who have visited him and conversed with him have not the least shadow of doubt respecting his change. But that which more particularly interests the christian mind is the manner in which he exhorted his brothers, his sisters and friends to renounce the world and its allurements, and seek an interest in the Saviour in order to be qualified to meet him in the bright mansions of glory to which he was going. It would take a volume to contain the interesting conversations and exhortations in which he engaged previous to his falling asleep in Jesus. One instance alone shall suffice. A few days before his death he became particularly anxious to see one of his associates who had been his particular friend and companion in pleasure but who was hindered from visiting him owing to illness until a few hours before his last. On his arrival at the bedside of his dying friend, he was striving hard with the pale king, and continued unable to speak for about an hour or perhaps more, at which time the Lord gave him streagth and utterance. He then addressed his friend to the following effect. "My dear friend, although I long to depart and be with Christ who has died to redeem me, yet with pleasure have I endured my pains and sufferings (which are light in comparison of that eternal weight of glory that awaits me in the presence of my beloved and ever blessed Saviour) that I might have the satisfaction of once more seeing you and warning you to flee from the wrath to come. Dearest of my earthly friends! it pains me as I am about launching into the celestial mansion to leave you until I receive a promise from you that you will by the grace of God abandon the world and its gay deceitful allurements, and seek an interest in the blood of the Saviour that is able to wash you from sin and prepare you to meet me in the paradise of God. You see in me the reality of that religion which we have so often persecuted and scoffed at. I was, until the Lord afflicted me for my good, as averse to believe, as you can now possibly be, but I can now testify in view of the joys of the upper sanctuary that there is a reality in religion; and that the stoutest Infidel will acknowledge the same in view of death." At this his friend being touched even to tears raised his eyes upon him and promised to amend his life at least, and by the help of God seek an interest in that saviour who appeared to deal so kindly with him in the hour of death. He then clasped his friend by both hands prayed for him, bid him farewell, and then requested his friends to let him fall asleep. He then exclaimed in a faint voice I am content and ready to depart. "Come sweet Jesus, receive my spirit," and sweetly fell asleep. The last words which he could be heard to utter were, "sweet Jesus, loving Saviour."

"Jesus! the visior of thy face
Hath overpowering charms!
Scarce shall I feel death's cold embrace
If Christ be in my arms.

Then, when ye hear my heartstrings break,
How sweet my minutes roll!
A mortal paleness in my cheek,
And glory in my soul."

DIED—In Jessamine County, on the 29th January, Mrs. *Frances Smith*, consort of the late Rev. Stoval Smith, aged 73 years 6 months, leaving a numerous family to mourn the loss of a kind and affectionate mother. Mrs. Smith was truly a pious and benevolent woman, at all times appearing to walk by faith and not by sight. Since the death of her husband, by whom she had 15 children, she has still lived on her own place. Her children all living around her, under the sound of a horn, (with the exception of one, who a few months since emigrated to Missouri.) She has left 14 children, 102 grand children, and 38 great grand children. Mr. Smith emigrated to Kentucky in 1782, was an eminent preacher of the Baptist denomination for 34 years. Mrs. Smith lived to see all her children with the exception of one, put on Christ as the only hope of their salvation. "Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them." Mr. Smith when he died had 7 children in the church, 7 out, 7 sons and 7 daughters, 7 married, 7 single, 12 grand sons and 12 grand daughters. [*Communicated.*

—— In Fayette County, on Wednesday, the 26th ult. Miss *Jane King*, daughter of Mr. William King; —making the third child that Mr. K. has lost within less than one year.

—— In Scott County, on Thursday morning last, Mr. *James D. Offutt.*

—— At Cincinnati, on Friday, the 20th ult. Col. *John Pickett*, of Mason County, Ky

[Communicated.]

The Rev. Messrs. Hall and Harrison expect, the Lord willing, to conduct a Four Day's Meeting at Georgetown, Ky.; meeting to commence on the Friday previous to the 2d Sabbath in March next.—Mr. Finnell will please insert the above in the Sentinel.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.

Price—62 1-2 cts. single—$6 per dozen.

POETRY.

The following lines are attributed to Sir John Malcolm, author of a history of Persia, and the interesting "Sketches" of the same country.—*Protestant Episcopalian.*

"O that I had the wings of a dove, that I might flee away and be at rest."

So pray'd the Psalmist to be free
From mortal bonds and earthly thrall;
And such, or soon or late shall be
Full oft the heart-breathed prayer of all;
And we, when life's last sands we rove,
With faltering foot and aching breast,
Shall sigh for wings that waft the dove,
To flee away and be at rest.

While hearts are young and hopes are high,
A fairy dream doth life appear;
Its sights are beauty to the eye,
Its sounds are music to the ear;
But soon it glides from youth to age;
And of its joys no more possessed,
We, like the captives of the cage,
Would flee away and be at rest.

Is ours fair woman's angel smile,
All bright and beautiful as day!
So of her cheek and eye the while,
Time steals the rose and dims the ray;
She wanders to the spirit's land,
And we with speechless grief oppress'd,
As o'er the faded form we stand,
Would gladly share her place of rest.

Beyond the hills—beyond the sea—
Oh! for the pinions of a dove;
Oh! for the morning's wings to flee
Away and be with them we love.
When all is fled that's bright and fair,
And life is but a wintry waste,
This, this, at last must be our prayer,
To flee away and be at rest.

THE DELUGE.

BY FREDERICK S. ECKARD.

One last strong effort and he gain'd
A refuge on the steep,
The lingering rock which yet remain'd
Uplifted from the deep;
He had invoked despair—she gave
A strength to stem the torrent's wave
And whirlwind's iron sweep,
And now were won, that contest o'er,
A few dark hours of anguish more.

There was no hope! a frowning sky
Had veil'd the sun in gloom,
And fearful sounds were rushing by,
Like wailings for the doom;
He look'd around—the waters lay
Wild and remorseless o'er their prey,
A universal tomb;
Yet from his glance they could not hide
The frightful secrets of their tide.

There was no hope! and now he stood
Upon that towering hill,
Erect and stern and unsubdued,
And calm midst utter ill,
So long had storm and madness been,
And vengeance ruled the tortured scene,
To desolate and kill,
That with the lightning's lurid glow,
His thoughts flash'd wildly o'er his wo.

"Earth! earth! the doom may be withdrawn,
The raging wave subside;
And God's pure day once more may dawn
In brightness far and wide;
But yet, though surge and cloud disperse,
A consciousness of this strange curse
By which thy children died,
Shall, through all future ages, be
Like a dim terror laid on thee!

"Fierce and unnatural is thy crime,
Darkly thy fate is cast;
Waning from nature's earliest prime,
Thy strength for aye has past;
Thousands of giant mind and form,
Struggling like angels with the storm,
Yet overwhelm'd at last;
And all we cherish'd swept away,
As things too worthless for the day."

The voice was hush'd—a sudden bound,
A foaming on the wave,
And the vex'd waters closed around,
Their last unquiet grave;
The same Almighty power which bade
Ruin and wo his works invade,
Relented now to save;
And slowly, at the strong command,
Appeared the desolated land.

MISCELLANEOUS.

DR. BEECHER'S LECTURES.

CATHOLICISM. *Lecture first.* Text Prov. xviii, 17. *He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.*

The first topic was, the liability of men to error, in consequence of their limited powers of intellect, the obscurity of evidence from which a judgment must be made up, the imperfection of language, the biases of prejudice and self-interest, and other circumstances connected with the present physical and moral state of man. Hence the diversity of opinion which has always existed on all subjects, as law, politics, morals, and particularly religion. Hence the necessity of inquiry perfectly free and unfettered, that by the collision of different minds, the peculiar prejudices and errors of each may be detected and worn away.

An application of these remarks was then made to the controversy between the Catholics and Protestants. Both were equally entitled to the same rights of kindness, candor, and courtesy; and the doctrines of both may with equal justice be subjected to the same test of rigid scrutiny and free investigation. He took no liberties with the Catholics but what he was perfectly willing they should take with him; and he alluded in terms of strong disapprobation to an American periodical journal, which denounced the Catholics instead of refuting their errors. The public examination of the Catholic religion was a matter of extreme delicacy; and he was aware that he must encounter difficulties which did not exist in the discussion of Atheism. But the subject is of immense importance in its bearings on the welfare and destinies of our country. Religious and civil rights are inseparable; and no government can be free, where the right of private judgment in religion is denied to the people. The assertion and maintenance of this right was the grand purpose of the Reformation, and to the Reformers, and to those who have held the doctrines of the Reformation, is the world indebted for all the civil and religious freedom which it now enjoys. This has been acknowledged by Infidels themselves. Some who affirmed that one religion was as good as another, and that there was no need of disturbing the prejudices of the Catholics, were yet loud in their condemnation of Calvinism, as of an enslaving, persecuting tendency: though it is a historical fact that the Puritans were the first, and most strenuous advocates of liberty, while the reverse is true of the advocates of Catholicism.

Republicanism and Catholicism, in the view of the Lecturer, are incompatible with each other. Catholicism has always existed in connection with despotic governments, is supported by them, and gives them its aid in turn. In illustration of this point, reference was made to the recent revolutions in Europe. Still Catholics have a perfect right to their own opinions, a perfect right to defend and propagate them by all lawful means, they were fully entitled to the emancipation granted them by the British Parliament; and no one has a right to oppose them except on the ground of fair argumentation. To this ground we have a perfect right, and it was on this ground that the Lecturer stationed himself.

The danger of Catholicism to Republican liberty was further argued from the allegiance which Catholics owed to a foreign Sovereign, the Pope of Rome, and from the tremendous effect given to this allegiance by means of auricular confession. The layman confesses to the Priest, the Priest to the Bishop, and the Bishop has a close connection with his spiritual head, the Pope. The dangerous power thus acquired, in a government like ours, may easily be conceived. Reference was made to the fact that the proceedings of the Catholic Council at Baltimore could not be published in this country till they had been submitted to the revision of the Pope of Rome. The Catholics are making great efforts and rapid advances in this country, particularly at the West, which is soon to have the preponderance in the political councils of the land. There are already half a million, and in ten or fifteen years the number will probably be doubled. All these are the subjects of the Pope, who claims a right over their property, their consciences, their family concerns and connections; and power to absolve them from all obligations to their engagements with heretics. Thus conditioned, Catholics cannot have much sympathy with us in our sentiments respecting our civil and religious freedom. Atheists and Infidels will be always ready to sympathise with Catholics, to unite with them in crushing Protestantism preparatory to the subversion of Christianity; to raise the outcry of "Church and State," in order to excite a violent and groundless prejudice, and at the same time foster Popery, which is Church and State combined.—*Boston Rec.*

Lecture second. Influence of Catholicism on our Republican Institutions. Text 1 Tim. iv. 1—3. These verses the Lecturer regards as one among the many prophecies of Popery contained in the Bible. He traced the progress of the Papal power, and noticed the changes to which it had submitted, in order to accommodate itself to different periods. He disclaimed all personal hostility to the Catholics, whether laymen or Clergy; repeated and illustrated anew his ideas of the necessity of free inquiry and thorough investigation; affirmed that he should confine his strictures to the well-authenticated doctrines of the Church, and if any Catholics disclaimed any of these dogmas, they should not accuse him of misrepresentation, but acknowledge themselves to be so far Protestants. He again spoke of the delicacy and difficulty of the task which he had assumed, and complimented the Catholics on the patience and stillness with which they had listened to his animadversions on their venerated Mother Church.

He proceeded to read the various Articles of the Catholic Creed, and to point out the error and danger of each. Some of these articles were—the infallibility of the Church—the Apostolic succession and supremacy of the Pope—the making tradition of equal authority with the Scriptures—praying to the Virgin Mary, to angels and saints—penance making satisfaction for sin—the works of supererogation performed by saints may have their merit transferred to others, (hence the sale of indulgences)—Purgatory—the seven Sacraments—the real presence in the Eucharist—the propitiatory sacrifice of the Mass—and some others. Each of these articles was the subject of comment, and each was illustrated by ample appeals to authorities and facts.

In the progress of the discourse the Lecturer commented freely on the Catholic prohibition of the Bible to the laity, the strict accountability of each Catholic to the See of Rome, the idea that his sins may be atoned for by penance or good works, and be pardoned by the Priest; the celibacy of Priests and Nuns, and the dangerous tendency of this regulation to families under the influence of the Priesthood. He illustrated the influence of Catholicism on liberty and civilzation by reference to its operation on the government of France in recent times, and to the comparative progress of intelligence and refinement in Canada and New-England, in the United States and South America. Though Catholics zealously promote a particular species of intellectual culture, it is an education narrowed and confined, and the mass of the people are kept in entire ignorance of that which it most concerns them to know.

The Lecturer spoke of the evils that would ensue if the President of the United States were a Catholic, and the different heads of departments were Jesuits, all acting up to the principles of their creed. He spoke of the facility with which men of the most opposite sentiments might unite with the Catholic Church, which had rites for the superstitious, penances for the scrupulous, the fine arts for men of taste, mysticism for mystics, indulgences for the vicious, forms and ceremonies for hypocrites, skepticism for skeptics, and even piety for the pious. If the liberties of the nation are ever overthrown, it will probably be done, in the opinion of the Lecturer, by the union of unprincipled men with the Catholics.—*Ib.*

[From the New England Christian Herald.]

THE WORK OF A GOSPEL MINISTER.

How I can do the most good to my fellow-men, is a question of the first importance to every minister of the gospel. It is a question on which he is supposed to have anxiously deliberated, before he gave himself to the work of the ministry, and it is a question he should always have definitely before him. To do good is indeed the great design of his high and holy calling. Like his great Master he labors to save souls. In this object is embraced the present and future happiness of man; and the future is as much more important than the present, as the concerns of eternity are more important than those of time. Hence it is his duty to deliberate upon, and adopt those measures that will be productive of the most lasting good, and result in the best final consequences. This is mentioned, because it is possible to please and not profit; to recommend ourselves rather than Christ; to accommodate oneself so fully to the world, as to secure its regards, perhaps its applause, and after years have elapsed, have accomplished but little more than to have ingratiated ourselves into its favor and esteem.

In his labors for the good of others, the church demands his first attention, his constant and unwearied efforts. This is manifest by a view of the importance of that influence, which it was designed the church should exert upon the world. The true church is made up of all truly regenerated persons, without regard to the communion in which they are found. Yet it is reasonable to suppose, that where the doctrines taught are the most evangelical, there will be found associated the largest number of evangelical christians. And the more evangelical the church is in principle, experience, and practice, the more powerful will be its influence.

The church is the repository of that moral energy, by which the world is to be restored to allegiance to its rightful sovereign. This operates directly and indirectly. By the preaching of the gospel, and the united and zealous efforts of its members, it exerts a direct influence on the hearts of all who approach its altars, and by those powerful and extensive revivals, which at present bless our happy country, which are carried on by this instrument of Jehovah's choosing, thousands are annually acquiring 'a meetness for the inheritance of the saints in light.' Even the infidel who denies the authenticity of those divinely inspired records, on which the church builds her faith, is indebted for all those virtues which adorn his character, and make him a good member of civil society, to the influence of that very gospel he despises. The tone of morals is thus kept up in the community, and vice is discountenanced by public sentiment.

Whatever promotes the purity of the church, secures its efficiency. And here it should be observed, that it is not by the extent of its numbers and resources, the strength and brilliancy of its talents, or any physical influence it exerts, it materially benefits the world; but by an influence that is purely moral. It is not the power of man, but the power of God. This does not effect its objects by instruments of torture, but by an application of truth to the understanding and heart. It secures a voluntary obedience, which, while it is acceptable to God, is ennobling to man, and prepares him for more exalted employments in other worlds.

To promote the purity of the church is therefore the proper, the important work of a gospel minister. This is the only work that can be regarded as truly valuable in the view of Jehovah, and will be estimated not so much by the amount of good accomplished, as by the motives with which it is performed. This only will stand the fire of that awful scrutiny, which shall be instituted in the day of God's account. While other works, now splendid and perhaps dazzling in the view of multitudes, will be consumed, their authors may possibly 'be saved, but yet so as by fire.'

When the church shall be freed from the remains of moral defilement, when there shall be a universal revival of primitive christianity,—of holy apostolic charity,—when it shall be fired with the ardor of heavenly love,—then it will put forth those energies, which shall subjugate this apostate world to the holy empire of God.

M. N.

GENTLENESS.

Dr. Miller's Letters on Clerical Manners and Habits, contain, as is universally admitted, a great variety of useful instruction for ministers, to which all would do well to give heed. The extract found below, on gentleness may be read with profit, since perhaps no external quality aids a minister of the gospel so much, as that which was an eminent characteristic of the Saviour; if it is also connected with something of *his* decision and perseverance. Many men, and many ministers have a roughness of manner, and want of sensibility which retards their usefulness, and causes them to wound the feelings of others unnecessarily. The acquistion of gentleness, in demeanor and in conversation, is scarcely attainable, without there exists a gentle disposition of mind. There may be an outward ostentation, and affected politeness, but it often shows itself to be far removed from that gentleness which is one of the fruits of the Spirit, which is also, the essence of a *true gentleman.*—CHRISTIAN HERALD.

Gentleness.—By this you will readily perceive to be meant, habitual mildness of disposition, and softness of manner which carefully guards against every thing, in speech or behaviour, adapted unnecessarily to offend or give uneasiness. It is opposed to every kind of harshness or undue severity, and forms a deportment calculated to conciliate and attract all to whom it is manifested. You, doubtless, remember that this disposition, and the corresponding expression of it, are representated in Scripture as among the fruits of the Spirit. *The wisdom that is from above,* says the Apostle *James, is gentle.* And the Apostle *Paul,* speaking particularly of ministers, says—*The servant of the Lord must not strive, but be gentle unto all men, patient, in meekness instructing those that oppose themselves.*

I am aware, indeed, that gentleness has been confounded by many with something very different, and by no means laudible. It has been considered and despised, as that tame, passive spirit, which knows not how to deny the most unreasonable request, or to resist the most unjust encroachment. There cannot, however, be a greater mistake Some of the firmest men in the maintenance of their own principles that I have ever seen, were remarkable for the mildness and gentleness of their manners. Perhaps it may be said, that those who have been most distinguished for their exercise of courage, as a moral quality, have been, at the same time, the most signal examples of bland and accommodating deportment. "True gentleness," says one, "is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It renounces no just right from fear; it gives up no important truth from flattery. It is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit, and a fixed principle, in order to give it any real value. It stands opposed to harshness and severity, to pride and arrogance, to violence and oppression. It is properly the manifestation of that part of charity which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants: forbearance prevents us from retaliating their injuries: meekness restrains our angry passions: candour our severe judgments: but gentleness corrects whatever is offensive in our manners: and by a constant train of humane attentions, studies to alleviate the burden of human misery."

A conscientious man, who is habitually intent on doing good, will find occasion almost every hour that he spends in company, for the exercise of this invaluable spirit, and the deportment to which it prompts. The occasions are extremely few in the walks of social intercourse, in which a blunt, rough, or authoritative manner, is either proper or profitable. Whereas, by *a soft answer we may turn away wrath;* by a mild, respectful address, we may at once reprove impertinence, disarm violence, and even put brutality to shame. By making a point of accosting all whom we approach with tones as well as expressions of a kindly and conciliatory character, we may often open a way for the reception of truth into minds which might have been invincibly closed against it. Learn, then, the happy art of conversing with gentleness, of giving your commands with gentleness, of arguing with gentleness, of contending with gentleness, of even reproving with gentleness.

[From the Infant's Magazine.]

LITTLE SUSAN.

I have something to tell you, dear children, about little Susan. A short history of this little girl's life, is printed in a small book, by the Sunday School Union. I should like to have each one of you read it. I should be glad to know that every boy or girl who reads the Infant's Magazine, was very much like little Susan in a great many things.

This little girl was much afraid of telling a lie. When she was about six years old, she lived with her aunt, who was very dear to her. In the month of March her aunt went to New-York, and as the day was damp, she requested Susan to remain in the house, during her absence. This she promised to do.

When her aunt returned in the evening, Susan did not come to the door as usual to meet her, and she did not see her until she entered the room, when the child came towards her. But she looked very sad, and did not appear pleased, as usual, to see her aunt after her return home. She was asked "if she was ill?" She said, "No:" but her little lip quivered, and it was plain that something was the matter. But as she never tried to conceal any thing, her aunt did not press her further, being certain that she would soon return and tell her all.

After tea she slipt out of the room, and went up stairs with her cousin. Her aunt soon after went up also, and passing the door of the room in which they were, she heard violent sobbing, and Susan's voice at times, between the sobs, as if in great distress. She went towards the door, and stopping to listen, heard her say, "Oh, cousin, I can have no peace till I confess all. Oh, I am so unhappy!"—while her cousin was encouraging her to come and tell her aunt what had happened.

She entered the room quite alarmed, and taking her by the hand, led her into another apartment, and said, "Susan, my love, if you have done wrong, tell me:—what have you done?" The poor child was so much agitated, that her aunt, although her confidence in her was very strong, almost feared to hear what was the matter.

As soon as she could speak, she sobbed out, "Oh I have been so wicked! I have offended God—I have disobeyed you, dear aunt—Christ does not love me."

Her aunt told her of the Lamb of God, who could wash away her sin, however great, if she truly repented of it, and begged her to tell her all she had done, assuring her of her own forgiveness, and the forgiveness of her Heavenly Father. She then said, "O aunt, I promised you not to go out of the house; and I did not go out until afternoon. But as I stood by the window, I saw my cousins jumping the rope. They beckoned to me to come, and I forgot what I had promised you, and ran out. But as soon as I had given *one jump* I remembered and ran back into the house. But I told a story, I disobeyed you, I offended God. Oh aunt, will he forgive me?"—And it was not until her aunt had repeated several encouraging texts of Scripture, and prayed with her for forgiveness, that she become easy.

APPEAL TO THE RICH.

Would to heaven, that some of our citizens, who are '*clothed in purple and fine linen,*' and '*fare sumptuously every day;*' whose tables lay the four quarters of the globe under contribution; who drink Champaigne at twenty dollars a dozen, Burgundy at seven dollars a gallon, and Madeira at four and five dollars; who give $500 or $600 for a pair of horses, and 3, 4, or $500 for a gig; and the ladies who do not scruple to pay $100 or $150 for a cashmere shawl—20, 30, or $40 for a leghorn bonnet—$100 or $150 for a ring—8 or $10 for a tortoise-shell comb; would to heaven, I say, that some of them could be prevailed upon to accompany those 'ministering angels' in human form, the members of the female benevolent societies, to the abodes of wretchedness in the suburbs of our city, where every room contains a family,—in many cases widows who had been reared with tenderness and lived in affluence, but now have to earn a support for themselves and children by their needles, at the maximum of twenty-five cents per day.—*Address of M. Carey, published in Philadelphia.*

How to gain riches and respectability.—Gentle reader, would you be rich and respectable, cease to look around for sudden wealth "to pour in upon you like the mountain torrent;" attend to your farm, your shop, your merchandise, and your profession, understandingly and deliberately; know your own plan and pursue it steadily, remembering that "a rolling stone gathers no moss;" do your work well and in season; see that all your concerns are kept in order, and every thing fitted for what it is designed; contribute cheerfully, and with a liberal hand, to objects of usefulness and public improvement, regarding with anxious solicitude the interests of education, of the Christian Church, and of your beloved country; discountenancing, by every possible means, idle and vicious habits, and promote by your example, and with all your energies, good conduct and vital piety in the circle in which you move; let no circumstance or exigency of life make you guilty of a dishonourable act; in short, bend all the powers of your immortal mind to the faithful discharge of your duty to yourself, your neighbour, your country, and your God, and you cannot fail of complete success; but with the approbation and smiles of approving Heaven, you will secure to yourselves riches and affluence, and the character of an honest, intelligent, and independent American citizen, and cause your name to live after you in long and venerated remembrance.

ANECDOTE.

The Captain of our Salvation.—On a certain occasion, the soldiers of Frederic the *great,* (that is as a captain,) found themselves much outnumbered by their adversaries, and were quite dispirited. The King, discovering the tone of their feelings, rushed into the midst of them, drew, and flourishing his sword, exclaimed, for how many do you count me!—Christians, for how many do you count the Captain of our salvation, the Lord Jesus Christ! A more weighty consideration than this, cannot be presented for inducement to feeling or action.—*Bap. Rep.*

FAITH AND WORKS.

It is an unhappy division that has been made between Faith and Works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet put out the candle, and they are both gone; one remains not without the other: so it is betwixt Faith and Works. Nay, in a right conception, Faith is Work: if I *believe* a thing because I am *commanded,* that is Work. JOHN SHELDON.